

A Lecture
or Exposition vpon
on a part of the. v. chapter
of the Epistle to the He-
brewes. As it was read in
Paules the. 6. day of
December.

1572.

By Edward Deryng.
(15)

Prepared and ge-
uen for a New yeres gift
to the godly in Lon-
don and els where, for
this yeaere.

1573.

Imprynted at
London by Iohn
Awdely.



To his very louing friend

Mayster M. F.

THe outwarde afflictions and manyfolde troubles of a great number of Gods Chyl dren, whose trauaile and labour from day to day I had styll in experience: and the inward feeling of many wounded spirites, whose wofull sighes and bitter mourninges I beheld in other, and had tryed in my selfe, it made me verye desirous to seeke for remedies, to stop the complaints of so greuous cryings, and to prepare our hartes in a strong defence, that the fyre dartes of the Denyl might not wound vs. Upon this occasion, when I had to expounde that place of the Apostle, full of notable comfort: That Christ in the dayes of his flesh offered by prayers and supplications to hym that was able to saue him from death, with strong cryings and with teares, and was deliuered from the thynges he feared: I tarped the longer in that matter, and declared more at large, what great boldnes and assurance of hope was offered here vnto al that should obey the word. Which when I had done, as God gaue me viterance, the poore in spirite, to whom I applyed my selfe, one or two required me to set it downe in wytyng, that it might be profitable to many, which was comfortable to them. I durst not reiect such a good request, but though some tyme I differred it, yet I neuer forgot it, tyll I had wrytten all as I was required. Which when I had done, I purposed then with my selfe to make it yet more common, and set it abroad in print: knowing assuredly, wher God would geue it increase, it shoulde bring forth the fruite of consolation, that we myght stand byryght in the day of euyl.

Thus haneing perfourmed both the request of o-
ther,

THE EPISTLE.

ther, and myne own desire, and the tyme falling out with the begynning of a newe yeare, I thought it not amysse, to offer my labour vnto you, who (I know well) would accept it as a few perces gyft, though of no great price, yet of great good wyll, and though easely obtayned, yet not little to be esteemed. And therefore my deare brother, whom I loue in Christ, and reuerence in the world, as many wayes I haue cause, so I offer it vnto you. The Lorde for his mercies sake worke his own good pleasure, that I may haue of you the fruite that I desire, and you the grace that you stand in neede of: that as God hath greatly blessed you, and made you abound in many graces, to the glory of his name, the comfort of your friendes, and the benefite of his people: so your ioye, that it myght be made perfect, you might also abound in this, to haue a strong sayth against the day of trespall: which God of his mercye wyll surely graunt vnto you, and finishe the good worke that he hath begone. Though I loue not to speake faire for feare of flatterie, and deceitfull prayles I see what mischief they breede, yet I feare not to beare you wytnes of your well doing: the spirite of God hath planted humilitie more deepe in your brest, then that pride and arrogancie can pul it out. And in deede the better you are, the more effectually you do see your own unworthyness, that all your righteousness is as a defiled cloth: and the more you appoach vnto God, the more you abhorre your selfe, and know that in your flesh ther dwelleth no goodnes.

Abraham our father, Job, Esay and many other, men of excellent vertue, in the syght of God they haue bene all astonished, to see how their righteousness hath bene scattered awaye as the clowdes of the heauens. Paule cryeth out: Wretched man that I am, who shall deliuer me frō this body of death?

THE EPISTLE.

But because we haue an enemy that spareth not to display all our corruptions before our eyes, to the ende hee myght make vs dispaire, therefore we may be bold to the strengthening of our hope, to set before vs againe the spirituall graces that worke within vs, to assure our selues that we be borne of God. So our Sauour Christ prayled many that belened on hym, so byd hys Apostels, so maye we. And our heavenly father wyll ratifie and confirme our wordes, when we speake the truth according to the measure of faith that euerye one hath receaued. So S. Iohn bydeth vs all be bold, and not be de- ceaued: He that both the thinges that are righte- ous him selfe is righteous, and lyke vnto Christ in whom he is sanctified.

So may I say vnto you, the grace of God hath wrought happely in you, in these yeares and condi- tion of lyfe, that so vnfaynedly you haue sought the Lord. It can not be of your selfe, who are not able so much as to thinke a good thought, but it is of him whose seede abideth in you. And although, because you haue that treasure in a brittle vessell, you see sometime the fruite of olde Adam, and the prickles of his transgression within your bowels, yet feare not hys malice that hath wrought this wo. You are bought with dearer price, then that syn may raygne againe within you, and he that hath purchased you, hee wyll not so suffer hys inheritaunce to bee spoy- led. It is necessary you should know your synne, or you could not vnderstande how great were your redemption. But your synnes cannot seperate you away from hym, who hath buried them in the earth, and wyll not see them anye moze. When you shall ascend to come into hys sight, the earth wyll holde her own, and keepe your synnes behynde you. The pearcing Serpent shall not clyme to accuse you, nor the crooked Serpent shall hyde your redemp- tion

THE EPISTLE.

tion from you. your care is cast vppon hym that careth for you, & you know hym who hath spoken: All power is geuen vnto me in heauen and in earth. You know hym who hath a name aboue all names, that in the name of Iesus all knees shall bowe: Euen hee hath bought you wth a price, and you are not your own. If it be possible for you to perish, then is it possible agayne that Christ shoulde suffer iniurie.

This boldnes you haue through hym who hath made manifest his grace vnto you, that you denying impietie and worldly concupiscence, should lyue soberlye, purelye and godlye in this present lyfe, and looke for the blessed hope that shalbe reuealed, when all secretes shall bee opened. To whych issue and happpe ende of lyfe, the Lorde byng both you and yours in the felowship of hys Sayntes to prayse hys holy name, when he shal make vnto you hys glozy vspeakeable, and crowne it wth immortalitie.

AMEN.

Fare well in Christ Iesu, and
pray for me. The. 26. of Decē-
ber. 1572. Yours in the Lord
to commaunde. Ed, Dc.



**An exposition of a part
of the. v. Chapter to the He-
brues, as it was read in Paules the. vj. day
of December. 1572. By
Edward Dering.**

Hebr. 5. 7.

¶ Which in the daies of his flesh did offer
vp prayers and supplications, wyth strong
crying and teares vnto him, that was able
to saue him from death, ⁸ was also heard
in that which he feared. And though he
were the sonne, yet learned he obedience
by the thinges which he suffered. ⁹ And
being consecrate was made the Autor of
eternall saluation vnto all them that o-
bey hym.

The Apottle in this chapter be-
ginneeth to proue our Saviour
Christ to be y^e onely hie Priest
of the new Testament. And because
the people of Israel had so great af-
fiance in the Priesthood of Aaron,
that they could hardly be drawen a-
way from the deteining of it, thine-
king assuredly that vnto that priest-
hood the law & testimonies of God
had

An Exposition vpon a part

had bene tied for euer: & not knowing that all the Ceremonies of the law were ordayned vntyl the tyme of reformation, in whyche Christ shoulde appeare and chaunge that Priesthood, to become him selfe but to vs a Priest of a better Testamēt, therfore y^e Apostle first setteth forth the properties of the Priesthood accordyng vnto the law, and after by comparisō applieth the vnto Christ, in whō they al shine in a much more excellent sort then before in Aaron, and therefore it cannot be neyther breach nor dishonour vnto the law of God nor the Priesthoode of it, if the shadow & the figure, which was Aaron, shuld now be taken away, & the body & the truth, which is Iesu Christ, shuld be established for euer.

The properties which the Apostle speaketh of, necessarilye appertayning vnto euery Priest, as vnto one that must be a Mediator, are these: that

that first he should be man as we are,
as Aaron and hys posteritie were.
For neyther Angel, nor Archangel,
nor principalities, nor powers can
do this woork, to present flesh and
bloud vnto the maiesty of God, whē
them selues are but Spirites: And
therefore Christ, that hee myght be
hys Priest, tooke not an Angels na-
ture, but was made of the seede of
Abrahā, lyke vnto vs, that as there
is but one God, so ther might be but
one Mediatour betwene God and
man, euen the man Christ Iesus, in
this respect as able to be hie Priest
as Aaron hym selfe, beyng as natu-
rally and as truly clothed with our
flesh, as Aaron was.

The second propertie of the Priest
is, that he should be ordayned, not
onely for him selfe to make his own
attonement, but also for other men,
to accomplishe whatsoeuer was be-
twene God and them, that where

they were before enemies & strangers, they might by hym be reconciled, and haue free accesse vnto the throne of grace, to finde mercy and succour in due tyme. And for thys cause Christ alone is a perfect priest, more excellent thē Aaron, who was encombred with his own synnes, to make first reconciliation for them, & therfore could not profit other. And as this was the Priests office to be a Mediator for other, so the meanes he must vse, and the mediation to be wrought in thys worke, was to offer vp giftes and sacrifices for syns: that is, to present vnto God the sacrifice of righteousness, pure & holye in his sight, in which he myght be pleased, and the synnes of the people might be taken away. The which sacrifice, because it must bee so pure, that in it they for whō it was made must be sanctified, and so precious, & it must be a sufficient purchase to

redeeme man from al transgression:
therfore it could not bee made wyth
þ bloud of Calues or Goates, which
cannot take away synne, nor wyth
gold nor siluer, which cānot redeeme
our Soules, nor with meates and
Drinckes, which profited not them
that were exercised therein, nor in
any such carnal rites, for which the
Priesthode of Aaron was orday-
ned: and therfore an other Priest
must make this sacrifice, which can
not be any other then Jesu Christ,
who beyng made hye Priest of the
good thinges to come, by a greater
tabernacle, & a more precious sacri-
fice, euen by his own bloud hath ob-
tained for vs an euerlasting redēp-
tion, and therfore is nowe to be ac-
knowledged our onely Priest, the
first Priesthood and the first law be-
ing altogether abrogated.

One other property of the Priest-
hood is, that none thrust in him self

yng not appoynted, nor take vnto
 him selfe this honour, being not cal-
 led vnto it. And God euer shewed
 him selfe a ready reneger agaynst
 all such as should defile his Priest-
 hood, to take to them selues the dig-
 nity to which they were not apoin-
 ted: But this calling also was ge-
 uen vnto Christ from God bys fa-
 ther, as before vnto Aaron, both by
 word and by oth, that no flesh shuld
 resist it, euen as it is wyrtten: The
 Lord hath sworne, and wyl not re-
 pent, thou art a Priest for euer after
 the order of Melchisedech: So that
 in this behalfe, our sayth must be e-
 uer strong, that the calling of Christ
 is of the Lord, euen as the calling
 of Aaron was: and wyth so muche
 the greater iudgement it shall bee
 reiectedi, because it was confirmed
 wyth an othe.

The last propertie in this compa-
 rison is, that the hye Priest of the
 law

of the .v. chap. to the Hebrewes.

Iacob should haue an inward compassion toward them that were ignorant and were deceyued: in which perfect knot of vnfayned loue, hys ministry was accepted of God, and his sacrifices receyued and accompted holy. And lest he should cast from him this brotherly affection, God printed in his owne body the infirmities of hys brethren, that accordyng to the measure of grace which he had receyued, he might in dede be moued with hys brothers harmes, as with hys owne: So that he dyd not withdrawe hym selfe from the seruice of the Sanctuary, but put on the holy garmentes, was anoynted with the holy oyle, bare the names of his brethren before the Lord, presented their sacrifices, abstained from wine & strong drynke, mourned not for his friendes that were departed, taught diligently the people, prayed for their transgressions, and bare the

the burden of hys people, as God had layd it vpon him.

But yet thys propertie exceeded more in Christ then in all the tribe of Leuie, and the bowels of all compassion wer more large within him, then the vtmost braunches of it in any other creature. And this the Apostle noteth in thys place whychenow we haue in hand, in which we may see as in a most lyuely glas, the perfect beuty of all excellent loue. The thinges they were not lyght, nor the sorowes small, nor the sighinges few in number, nor the prayers faynt, nor the anguish of spirite litle, nor the death easie, by which he hath sealed it vnto vs, that hee had compassion on his people, but as the Apostle sayth: In the dayes of his flesh, while he was here clothed in mortalitie, lyke vnto one of vs, to the ende he might be faithful for our sakes, he did offer vp praiers & supplications, with strong crying and teares vnto hym that was able to saue hym from death,

of the .v. chap. to the Hebrues.

death, and was also heard in the things which he feared. And being him selfe the sonne, yet he learned obedience by the things which he suffered, and being consecrate, was made the authour of eternall saluation to them that obey hym.

These wordes my Deare brethren,
we haue now in hand, to search & examine what y^e spirit teacheth vs, so much the more carefully to be harkened vnto of vs, how much the more plainly it setteth forth vnto vs the great loue & compassion that Christ beareth toward vs. Two thinges especially here the Apostle testifieth: first the sufferinges of our sauiour Christ, & then the benefite that we enioy by the same, according as hys sufferinges were onely for our sake. His sufferinges what they were, & how great sorow oppressed hym, he sheweth by those effectes which his sorowes brought forth, that is, prayers, supplications, cryinges, feares, feare, and anguish of spirite, whych thinges

things waited euer vpon him, euen to the accomplishing of all his passions, which was the death of hys crosse. The fruite that we do reape of those afflictions which he suffered, is the saluation of our soules & eternall life, if we wyl obey him.

In thys description of hys sufferinges, though the thynges are set forth which were common and vsuall vnto him al his life, yet it appeareth especially the Apostle meaneth that greatest conflict of sorow which he had a litle before his passion, described by the Euangelistes, in all similitude like vnto this which the Apostle here declareth. For as it is here said: he made prayers, noting by the word that they were many in number: so it appeareth in the Gospell, & beside other prayers, three tymes he repeated thys one: Father, if it be possible, let this cup passe frō me. And as it is sayd, he made supplications,

tions, humbling hym selfe low vnder the hand of hys father: so it is said in the Gospel, that the he kneeled downe, fell vpon his face, and so prayed vnto God. And as the cause of his praier is here mencioned, to be deliuered fro death: so the words of his praier in the Gospel are lyke: Father, if it be possible, let thys cup passe from me: meaning the death of his croise to which he was condemned. And as here is mencioned his great and lowd crying: so there the Euangelist sayth, he cryed out with a lowde voyce: My God, my God, why hast thou forsake me. And like as here is said, he praied with weeping teates: so there is witnessed, that he was sorowful and greuously troubled, that his soule was heauy euen vnto death, & that in a great agonye hys sweate was lyke vnto drops of bloud. A woofull kynde of weeping, but such was his compas-

Luke
41.

tion, that we might haue sure hope. And as here is said, he was Delineated from his seate: so at that tyme when all hys spirites were troubled, the Angell came from heauen to bryng him comfort.

These similitudes they are all so agreeable, that it is euident the Apostle respected especially aboue other, this part of his passiō, in which hys perfect loue and vchaungeable affection towarde vs, shined in most fulnes of beuty, in that it was so feruent and so deeply rooted, that neither feare, nor treimbling, nor any anguith of spirite coulde make it shake, nor the force of Death, nor any bloudy sweates could pull it out of his bowels.

In this one sentence (Dearely beloved) ther is moze for vs to learne, then either eye hath seene, or eare hath heard, or all fleshe in this lyfe shall attayne vnto. It is the deapth
of

of the glorious Gospell, which the
 Angels do desire to behold. But to
 note vnto you somethings in which
 our faith maye be strengthened, we
 haue to learn by the example of our
 sauour Christ in this place, that in
 all temptacions we should approche
 vnto our God, and make our com-
 plaintes vnto him, who is onely a-
 ble & ready for to helpe vs. He hath
 not forgot hys promise that he hath
 made of old: Cal vpon me in the Day
 of thy trouble, and I wyll Delyuer
 thee. He is a place of refuge, and of
 sure defence, a strong towre against
 all aultes. The ryghteous man
 that shal hasten vnto him, he shal be
 surely saued. The author and fini-
 sher of our fayth, he is gone before
 vs: we shal be surely partakers of
 the same mercy. It skilleth not how
 great our tēptacions be into whych
 we are fallē, nor how many in num-
 ber, the Lord wyll deliuer vs out of

Psa. 50

all. It skilleth not howe manye our
 sins are, nor howe great in our eyes,
 that haue procured our troubles, the
 Lord wyl scatter the as the cloudes
 from the heauens, and they shal not
 turne away his louing countenance
 from vs. Let vs looke on this pa-
 terne Iesus Christ that is set before
 vs. It would crush our flesh in pee-
 ces, to beare with hym the wayght
 of his afflictions, from which he was
 Deliuered: and it woulde make our
 teares to bee as Drops of bloude, to
 be partakers of so great anguish of
 spirit as he sustained, and yet it was
 not so great, but the comfort of the
 Angell sent from his father, was
 much greater: So that by praiier he
 obtained a most excellent victorie, &
 hath brused the Serpentes head, &
 broken all his force. And why shuld
 we then bee discouraged? If our
 syns be as crimosin, or if they be red
 lyke scarlet, yet they are the syns of
 our

our own bodie: but not ours onely, but also the synnes of the world, they rested all vpon Christ our Saviour, and yet he prayed for deliuerance, and hath obtained: and therefore we may say with boldnes: Forgeue vs our trespasses. If the loue of Christ were so great to beare the syns of vs all, and of them euery one hath gotten forgeuenes, how should not we that are laden with our own syns lift vp our heads into great assurance of hope, and heare with ioyfulness the word of promise: I will bee mercifull to their unrighteousnes, and I wil remember their syns and their iniquities no more.

Heb. 8

And what though our afflictions are exceeding many, that the whole head be sicke, and the whole hart be heauy: that from the sole of our foote vnto our heades there bee nothing whole in our bodie, but all woundes and swellings, and sores full of corruption,

ruption, yet all this is nothing vnto
his passions, by whose stripes wee
are healed. And these troubles are
nothing vnto his mighty crynges,
who was compassed about for our
sakes with feares and horrours, til
his sweate was as Drops of bloud,
and hys bones brused in hys fleche.
Then let the whypps and scourges
of our chastisement be greuous, and
let vs yet bee beaten (if the will of
God so be) with Scorpions, Christ
in great compassion suffering woth
our infirmities, hath borne yet a
more heauy waight of iniquities, &
hath bene deliuered. So that if we
obey, we are partakers of his mer-
cies, & we haue full perswasion, that
neither death nor lyfe, nor Angels,
nor principallities, nor powers, nor
things present, nor things to come,
nor heighth, nor deapth, nor anye o-
ther creature shalbe able to separate
vs from the loue of God, which is in
Christ

Christ Iesus our Lord. Yea, a greater boldnes then this if it be possible to dwell within vs, the Apostle here hath offered it in Christ Iesu. If all the syns were vpon hym, and all sorowes in his flesh, and yet fro them al God hath heard his praier, why should we not be sure that our syns & sorowes they shall be done away? Why should we not be sure that God him self hath appointed vnto al that mourne in Syon (as the Prophet saith) to geue vnto them beutye for ashes, the oyle of ioy for mourning, the garment of gladnes, for the spirite of heauynes? Let vs therefore be bold dearely beloued, for he was wounded for our transgressions, & broken for our iniquities, the chastisement of our peace was vpon him. These prayers are ours, these supplications for vs, available for innumerable synnes then we are able to commit. This is our victory that shall overcome

come the world, euen our sayth. In all miseries and multitudes of woe, we are not sonken so deepe in sorow as he that for our sakes made prayers and supplications, wyth strong crynges and with teares, and was deliuered from his feare.

The seconde poynt that we haue here to learn in this example of our Saviour Christ, is to knowe vnto whom we should make our prayers in the day of trouble, which the Apostle testifieth in these words: that Christ made his prayers vnto hym that was able to saue him fro death. A rule to be kept of vs in all maner of our petitions and supplications whatsoeuer, to make them knowne vnto him that can graunt our request, that is, vnto God. This rule was kept of the Church of God from the begynning. When men were once

n. 4. 26

turned from their Idoles, then in all their prayers they began to call
vpon

vpon the name of y^e Lord. And God
 him self at no time doth moze sharpe
 ly reprove hys people, then when
 they woulde aske of those that had
 no power to helpe them. This les-
 son that poore Leaper so defiled in
 flesh, had yet humblye learned, and
 wth a pure hart hee prayed accor-
 dingly: Lord, if thou wylt thou cast
 make me whole. Upon thys foun-
 dation our sauour Christ hath built
 vp all the prayers of his true Disci-
 ples, adding it as a special clause vn-
 to the prayer that he taught them:
 For thine is the kingdome, the po-
 wer, and the glorie, for euer and e-
 uer. Amen.

Mark
 14.

Mat.
 10.

Then let vs learne, so manye as
 wyl pray in spirit, to make our prai-
 ers vnto hym alone, who is able to
 saue vs. It is the sacrifice of y^e new
 Testament that he hath appoynted
 vs, that we should offer vp vnto him
 and not vnto other, the fruit of our

D. J.

lips,

An Exposition vpon a part

lyps, which may confesse his name. And because this doctrine hath ben troden downe vnder feete, and defiled by the man of syn wyth all spiritual vncleanes, I beseeche you adde vnto this, one reason or two more, that you may answer the aduersary, & be able to stand in the day of euill. When our sauour Christ was purposed to teache his Disciples a true forme of prayer, & a perfect paterne vnto which they must frame their petitions (or it is vnpossible they shuld be accepted) he teacheth them that their begynning must be fro hence: Our father whych art in heauen. What blessing so euer wee woulde haue, or from what plague so euer we would bee deliuered, hee alone must be the person of who we craue, to whom thys name & calling doth belong: Our father whych art in heauen. If thys name bee none of his, hee is no Patrone to bee called

on:

on : or if we wyl needes call vpon
him, we geue hym thys name whe-
ther it bee his or no. Christ is our
good warrant, who hath made this
the beginning of al christian praier :
Our father whych art in heauen.
Therfore the Idolaters of all ages,
that haue made the selues Saintes
to pray vnto, according to the num-
ber of their prayers, so they haue
multiplied their Idoles, & the Chyl-
dren of God, to whom they haue sa-
crificed, they shall wptnes agaynst
them in the day of Christ. And you
my deare brethren, agaynst all your
enemies defend thus the holynes of
your praier, that you know no other
waye of speakyng, then as you are
taught : Our father. Adde yet vnto
to this one reason more, which you
learne of S. Paul, and I doubt not
but you shall be weil established in
this present truth.

We know al and do confesse, that

D.ij.

we

An Exposition vpon a part

we are able to doe no good thing of our selues, but all our insufficiencie is of God: we are not able so much as to thinke a good thought. Yea, the very wisdom of the flesh is enmity vnto all righteousnes: so true it is that the Prophet sayth: Euerie man is a beast in his own vnderstanding. And how much lesse then are wee able to offer vp vnto God that most precious sacrifice of prayer and thanks giuing, to make it acceptable in his sight, if we consult with our own flesh and bloud, & after the wyl of man so make our prayers vnto God? We must needes acknowledge our own infirmities, and confesse with S. Paule, that we knowe not what to praye as we ought, but it is the spirite of God that maketh request for the Saintes, according to the wyl of God: and in this holy spirit alone we must pray, if we looke for his mercy of our Lord Iesu Christ
to

of the. v. chap. to the Hebrues.

to eternall life. The spirit that beareth rule in our hart, he must teache vs althinges, or els we can doo nothing that God aloweth. Now the voyce of this spirite that alwayes soundeth within vs, it speaketh not thus, either Sancta Maria, or Sancta dei genitrix, neyther S. Paule praye for vs, nor S. Peter pray for vs. These are but the spicinges of the Drunken cups of Rome, the soundes of wordes which the spirites of errours haue blowen. But the holy spirit of God, that teacheth vs how to pray, it crieth thus in our hartes, Abba, Pater, Our Father whych art in heauen. As Christ hym selfe hath beene our scoolemaister of no other prayer, so the spirite that he hath geuen vs, it knoweth no other sound, but Abba Father: these are the beginninges of our prayers. If we speake not vnto hym, to whom doo wee bow our knees: If we wyll make the spirite
subiect

1.4.30 subiect to any other, let vs take hede
that we greue not the holy spirite of
God, by which we be sealed agaynst
the day of redemption. Thus much
I haue added to the example of our
sauiour Christ, who made his pray-
ers to his father, who alone could
deliuer him, & he might the more as-
suredly be bold to abide in his steps.

It followeth in the text: with great
cryinges, and wyth teares. Here we haue
to note in what measure our sauiour
Christ was afflicted, euē so far, that
he cried out in this bitternes of hys
soule. This the Euangelistes do ex-
presse in moe wordes, testifying of
him, φοβεῖται ἐν δαμνείῳ ἀδελφῶν, πρὸς
αὐτὸν εἶπεν, that he was greatly afraid,
all together astonished, euē fainting
for great anguish of mynde, and full
pensine sorowes. For his father had
broken him with one breaking vpon
an other: so he kindled hys wrath
against him, and accounted hym as
one

of the .v. chap. to the Hebrewes.

one of his enemies. The heauy load
of God was so greuous vpon hym,
that it brused his very bones, and
rent his raines asunder, hee coulde
finde no health in his flesh, but was
wounded vnto death as without re-
couerye. The Euangelist hym selfe
beareth witnes of this miserie, ad-
dyng vnto hys lorde crying thys
sound of wordes: My God, my God
why hast thou forsaken me: Thys
sorrow, because it was not aswaged
with wordes, he cried out aloud, &
because in silence he could finde no
ease, his face was wrinckled wyth
weeping, and the shadowe of death
was vpon his eyes. For what grieve
coule be lyke vnto this: Or what
condemnation coule be so heauye:
when there was no wyckednes in
his handes, and when hys prayer
was pure, when he was the bright-
nes of glory, and the sunne of rygh-
teousnes that shined in the worlde:
yet

yet as it were to see hys Daies at an end, and his enterprises broken, his careful thoughtes to bee so Deepe grauen in his brest, that they chaunged euen the Daye into nyght vnto him, and all light that approached in to darknes, thys was a sorrowe aboue all sorrowes. When his excellencie was such aboue all creatures, that the world was not wortbye to geue him breath, yet he to bee made a woorme, and not a man, a shame of men, and the contempt of the people, all that saw hym to haue him in derision, and to shut vp hys lyfe in shame and reproches, so vnwortby a reward of so precious a seruant: how could it but shake all his bones out of ioynt, and make hys hart to melt in the myddest of his bowels. How could his strength not be dyped vp like a potshard, and his toung not cleaue vnto the iawes of his mouth. Who hath bene euer so full of wo, & who

who hath bene brought so low into
the dust of death : His vertues wer
vnspeakeable, and righteous aboue
all measure : yet was he accompted
among the wicked . His temperan-
cie in perfect beutye, & his appetites
bridled with all holpe moderation :
yet they sayd of him, behold a glut-
ton and a drinker of wyne . His be-
hauour honest, without al reproofe
and his conuersation vnsported : yet
they sclaundered hym as a friende of
Publicans and synners, and repor-
ted him as a companion of theeuers.
He loued the lawe of his father wyth
such fulnes of desire, that he would
not suffer one iote, nor one tittle vn-
accomplished : and yet they accused
him as an enemye vnto Moyses, a
breaker of the law, a subuerter of the
Temple, and a teacher of newe doc-
trines, such as were not of God. He
harkened vnto his father in all hu-
mility, & loued him with al hys hart,

An Exposition vpon a part

and with al his soule, so that he was obedient vnto hym vnto death, yea even the death of the crosse: yet they sayd of him presumptuously that he blasphemed, and robbed God of hys honoz. He was an enemy of Satan euen vnto death, and by death ouer came hym that brought death into the world, he hated him with so perfect hatred, and held stedfast the enmitie that was betwene them, vntyl he had spoyled his principalities and powers, and triumphed ouer them in an euerlasting victorie: yet horribly they reproched him by the name of Belzebub, sayd he had a deuill, and by the power of Satan hee wrought all hys miracles. O the Depth of all abominations, and the bottomles pyt of al vncleanes. Who could once haue thought so lothsom a sincke to haue bene couered in the hart of man: O God, ryghteous in iudgemēt, and true in word, is this it

of the .v. chap. to the Hebrues.

it that the Prophet hath tolde before, that the thoughtes of manye hartes should be made open: Then create we beseeche thee, new hartes within vs, and take not thy holy spirit for euer from vs. Luke 38.

And you dearelye beloued, if these were the causes that Christ had to complaine, then thinke not that his cryinges were aboue his sorow, to see so nere vnto his hart, euen in his own person, innocency blamed, vertue defaced, ryghteousnes trodden downe, holines prophaned, loue despised, glozy contemned, honour reuiled, all goodnes shamed, faith oppugned, and lyfe wounded to death. How could he yet abstain fro strong crying and teares, when the malice of Satan had gotten so great a conquest? If iust Lot, dwelling among the Sodomites, and seing and hearing such a wicked people, vexed fro day to day his righteous soule with
E.ij. their

2 Pet

their vngodly dedes: what shal we
 thinke of Christ liuing in such a ge-
 neration? But O my brethren, be-
 loued of the Lord, open the eyes of
 your fayth, and you shal see these
 thynges they were but the begyn-
 nings of sorow. What shal we think
 was his grief of minde for y Jewes
 his brethren, that wer thus poured
 out vnto wickednes? How did hys
 great loue boyle in sorowes of hart,
 to see their destruction? If Moses,
 when he beheld the anger of God a-
 gainst his people, in great compassi-
 on of their miseries, praied earnest-
 ly vnto the Lord: Forgeue them O
 God, or rase me out of y booke that
 thou hast wrytten: If Jeremye in
 foreseing the captiuitie of Ierusalē,
 had so great grieve that he cried out:
 O that my head wer ful of waters,
 & myne eyes a fountayne of teares,
 that I might weepe day and nyght
 for the flaine of the Daughter of my
 people:

people: If Esay in like aboundance
of loue bewayled his brethren that
woulde needes perish, wyth these
wordes of complaynt: Turne away
from me, I wyll weepe bitterly, la-
bour not to comfort me, because my
people perish: If Paule that most
excellent Apostle, hauing receiued
but his portion of the great loue of
Christ, called God to witnes, that he
spake the truth, howe he had great
heaupnes and continuall sorowe of
hart for hys brethren, and that for
their sakes him selfe wished to be se-
parate from Iesu Christ: what man-
ner of teares shall wee thinke were
those which Christ him selfe poured
out whē he wept ouer Ierusalem: a
what sorow of mynde, which then
interrupted hys speeches, & made
thē vnperfect: How Deepe was that
angry grieve printed in his bowels;
when he beheld the blindnes of his
people, and was sorowful for them:
What

Esai. 22

Rom.

Luk. 2

Mark

ke. 23. What maner of affliction was it, & in the middest of so great reproches and mockes could neuer bee chaunged, but prayed stil: father, forgeue them, they know not what they do. If it bee greuous vnto vs to lose the thing that is most deare vnto vs in thys earthlye tabernacle, howe much more did this sorrowe pearce euen through the bowels of our sauiour Christ, to see man taken from him vnto destructiō, for whose sake hee would so willyngly sacrifice by his lyfe. This is an other spectacle in which we may behold hys great dolour and anguish, to knowe the paynes hee endured, and the causes of his mighty cryinges.

But thys also dearelye beloued, though it were exceeding, yet it was not all, no it was but a taste of griefe in comparison of the rest. Behold if you can, his person here, and see the residue, and so you shal knowe y^e loue of
of

of God. His griefe was exceeding, to see all vertue & godlynes so troden vnder feete: and it was yet more infinite to beholde Satan to preuaile against man, to his euerlasting condemnation. No creature could ever beare such a perfect image of a man of sorow. But the heighth and depth of all miseries, it was yet behinde: the synne that he hated, hee must take it vpon his owne body, and beare the wrath of his father that was poured out agaynst it. This is the fulnes of all payne that compassed him round about, whych no tong is able to vtter, and no hart can conceaue. This anger of hys father it burned in him, euē vnto the botome of hel, of the which anger y^e Prophet speaketh: Who can stande before hys Nahū. wrath, or who can abide the fiercenes of his wrath. His wrath is poured out lyke fyre, and the rockes are broken before him. When the Prophet

phet was not able to conceaue the waight of his anger, and his voyce cleaued vnto hys mouth when hee went about to vtter it, the hardest of all creatures hee tooke for example, that the hard rocke did cleaue asunder at the sound of his words: And as is sayd in an other place, suche a voyce as maketh the forlorne wildernes to tremble: A voyce so full of terrour in the eares and hartes of the wicked, that the sunne shal be darkened at the sound of it, & the Moone shall not geue her lyght, the Stars of the heauen shal fall away, and the powers of heauen shall bee shaken. No creature at all shal yeld his seruice vnto them, the elementes of the world shall seeme to melt away.

This state of misery Christ entred into, and soonke down deepe in this confusion, and who can expresse his sorow: Beyng full of goodnes, he had the reward of euyl: full of obedience,

of the .v. chap. to the Hebrues.

Dience, he was punished as wretched:
Full of faith, yet had the reward of a
synner: Inheritour of all things, &
Lord of all: yet nothing at all to do
him duty: The King of kings, and
Lord of Lordes, yet made an out-
cast and alect of y^e people: The ru-
ler of all, and God of glory, yet com-
passed wth shame and great confu-
sion: The author of lyfe, yet wra-
ped in the chaines of eternall death:
The onely begotten of his father, &
hys best beloued, yet cast off as a
straunger, and chasticed as an ene-
my: The brightnes of glory, & the
bentre of the highest heauens, yet
crucified in dishonour, and throwne
downe into hel. O picture of perfect
wretchednes, and image of miserie:
how iust cause found he to cry out a-
lowde: My God, my God, why hast
thou forsaken me: Hys whole body
and nature like vnto vs, altogether
broken with the reward of syn: his

An Exposition vpon a part

119.3 soule poured out into all calamitie :
the wrath of his father and condem-
nation resting vpon him. How truly
may we here say and confesse the ar-
ticle of our faith : He Descended into
hell : How liuely do we see it perfoz-
med that the Prophet speaketh of :
The snares of death compassed me,
and the paynes of hel tooke hold vpon
me : I found trouble and sorow.
This was the compassion that hee
had toward vs, by which he suffered
with our infirmitie moze then Aa-
ron, or all the Priestes of the lawe
could possibly haue done for vs. If
we could possibly consider dearly bele-
ued as we shuld, we wold gladly em-
brace him as y^e hie Priest for euer of
y^e new testament : & when we shal be
made of one fashion with hym thow
row some measure of his afflictions
to feele the waight of our owne syns,
then we shal confesse what cause he
had of complayning, & how dearely
he

he hath bought the honour of the
hye Priest & Mediatour. The Lord
lighten the eyes of our mynde, that
with open countenance we may be-
hold hym, who for our sakes endu-
red suche a death of the crosse: We
should not then neede many exhor-
tations, the remembraunce of the
latter end would keepe vs safe from
syn. But let vs now see what the A-
postle further teacheth vs, & whyle
our sauour Christ is in these great
extremities, what fruit of well do-
ing he hath learned by it.

It followeth: And although he were
the Sonne, yet learned he obedience by the
thinges he suffered. Loe, dearely belo-
ued, this was no litle profit of al his
troubles. He learned thereby how, &
what it was to obey his father, that
when these thinges rested all vpon
hym, and yet he could say in merke-
nes of spirit: Not my wyl my father
but thy wyl be done, he might haue

great boldnes & his obedience was perfect. The shame of the worlde, the afflictions of the flesh, the vexations of the mynd, the paynes of hell, when these could make him utter no other wordes, but father as thou wilt, so let it bee done: what hope, what faith did he surely build on, that his obedience was precious in the sight of his father. This example is our instruction. We know then best hope we loue the Lorde, when wee feelee by experience what we wil suffer for his sake. It is an easie thing to be valiant before the combate, or to dreame of a good courage before the hart be tried: but in deede to bee vnshaken in the myddst of the tempest, and to stand vpright when the ground vnder thee doth tremble, this is to know assuredlye thou art strong in deede, and to say with boldnes, thou shalt neuer bee moued. This our Saviour Christ might

of the v. chap. to the Hebrues.

might thzoughly glozꝝ of. The hea-
uen, earth and elementes they were
all his enemies: his father in who
hee trusted, & showed hym an angry
countenaunce. He that fainteth not,
but crieth styl: Thy wyll be done O
father, he may be bold of his obedie-
nce: there is no creature can make
hun falsifie his faith. If this be the
fruite of our afflictions, the Apostle
speaketh not without great occasiō:
Accompt it for an exceeding ioy, whē
ye fall into sundrye troubles. For
what can bee more ioyfull vnto the
soule that is oppressed, then to haue
this in experience, & neither heighth
nor deapth shall remoue hym from
the Lord.

The glozꝝ of Abraham was exce-
ding great whē he had sealed it with
practise, that hee would forsake hys
countrꝝ and his kined, and his fa-
thers house, at the commaundement
of God, to go whether he wold shew
him.

Gene.

An Exposition vpon a part

him. Then he knew by good prooffe he was made worthy of Christ, where hee could forsake Father, Mother, house, land, and all thinges, to come vnto him. The patience of Job was not throughlye knowen, tyll all hys goodes were spoyled, and he left exceeding bare, in that case when hee spake so boldly: Naked came I out of my mothers wombe, and naked shall I returne againe, the Lord hath geuen, the Lord hath taken away, as the Lord wyll so is it done, the name of the Lord bee praysed for euer. Now might Job be sure of the strong patience which should bring forth hope that neuer should be confounded.

Our brethren before vs, which so constantly haue holden the professio of their faith that the flames of fire could not make it wauer, they had a good witnes that their election was sure, when they might speake by experience,

perſeuerance, that neither life nor death
could remoue them from the loue of
God. Thus the good ground is
known what it is, when the heate
cannot ſcorch it, nor beares and
thornes turne the good corne into
weedes, but through all ſtormes it
wyl geue nourishment to the ſeede,
till it geue greater encrease to Gods
honour and glory. The best of vs all
let vs thank God for this profitable
experience, for before it come vnto
vs, we know not how great the re-
bellion of the flesh wyl be.

The Apostles of Christ they brag-
ged not a little, that they would ne-
uer forsake their Maister Christ, he
alone had the words of eternal life,
and they would not chaunge hym for
an other: They beloued hym, they
knewe hym to bee Christ the sonne
of the lyuing God, and ther was no
other Saviour. But when they sawe
the swordes and stauces, the rulers
offen-

offended, the people in an uprore, the
croſſe at hand: their courage fell
downe, they forſooke hym all, & fled
away. Peter was not a little ſtoute,
as hym ſelfe was perſwaded: hee
would neuer forſake Chriſt, though
he ſhould dye for hys name, and for
prooſe of his courage he drew hys
ſword, and ſtroke ſo vétérouſly, that
he had almoſt ſlayne one. He ſeemed
to be at a point, & fully reſolved, that
he would not leaue his Maſter, tyl
the ſword ſhould denide them: but
alas, thys boldnes was but a blaſt
of wordes. When there was no re-
medy, but Chriſt muſt be had to Cai-
phas, Peter began to faynt, and to
draw behinde. When the peril was
more encreaſed, and they began to
cry Crucifige, Peter was more afraid
and began to ſwear he knewe hym
not. So great infirmitie is in mor-
tall fleſh: experience is the greateſt
warrant to know what it can beare.

of the .v. chap. to the Hebrues.

It is our bounden dutye, and the Lord requirerh it, that we shoulde determine wth our selues in all thinges, to approue our selues the wi^{tn}esses of his Gospel in patience, in afflictions, in necessities, in stripes, in tumultes, in labours, in watchings, in fastings, in honour, in dishonour, in good report, in shame, in lyfe, in death: and our comfort is great, when we bee perswaded of these thynges, that we would contemne them. But how violently the flesh will fight agaynst vs, we can not well declare, tyll we haue made the triall.

We therefore dearelye beloued, whom it hath pleased God to keepe in heauines through many temptations, we haue here a salue agaynst the woundes of sorrow. Our afflictions do teach vs how farre we can obey the Word. If in al grieve of body I can say wth patience: I haue held

An Exposition vpon a part

my peace O Lord, because thou hast
done it: then I know that in all so-
rowes of flesh I haue glorified God
and my hart reioyseth. If my mynde
be full of anguish and sorowe, so that
al hope be faint within me: if I can
say yet vnto my soule, I wyll waite
patientlye for the Lordes pleasure:
then I knowe assuredlye God hath
made me obedient, and he wil heare
my praier: So that this experience
hath bred in me the hope that shall
neuer be confounded. I may speake
the wordes which the heauens shal
seale vnto wryth euerlastyng truth:
Neither fire nor sword, nor princi-
palities nor powers shal remoue me
from the loue wherewith God hath
loued me. A sure token of this salua-
tion I haue found in myne afflicti-
ons. When I traueiled in sorowe
both of bodye and mynde, I founde
the grace to say: O Lord do thy wil.
This is no final cause why we shuld
reioyce

of the. v. chap. to the Hebrewes.

reioyce, when God doth make vs
worthy to feele the trial of our faith.
So dearelye beloved, faynt not in
your mourninges; but endure paci-
ently; you know not the happynes
of that which seemeth your miserie.
Let thys be the first cause why wee
should be glad of temptations. And
to thend we may help our cōmon in-
firmities, let vs learne yet more why
it is good for vs to be brought low.

A most notable commoditie the A-
postle rehearseth, where he writeth
to the Romanes: Those who God
hath foreknown, hee hath also pre-
destinate, to be made lyke vnto the
image of his sonne. Loe my deare
brethren, theese are the healthfull
cōsels of the Lord toward vs; that
we should bee made lyke vnto hys
sonne Christ in manye afflictions,
that at the last we might be also like
him in eternal glory. These are the
ritchies of Gods vnssearchable wise-

dome. Death once raigned through
syn, and he hath found a way to rise
from it againe into greater glory.

This victorie, because it was so
great for Saint or Angel to obtain,
he hath appointed it to be the worke
of his onely begotten Sonne, who
hath made it perfect in a most excel-
lent conquest. He hath taken vpon
hym our nature to make it strong, &
in his owne person hee hath filled it
with the fulnes of miseries, with al
sorowes of flesh, with all anguish of
minde, with persecutiō, with death,
with synne, with hel, with condem-
nation, & from al these, by the might-
ty power of his Godhead, he is re-
sen againe in our flesh, ascended vp
into glory, and sitteth on the ryght
hand of Maiestie and of power, be-
ing a mighty Saviour vnto euery
one that shal follow hym. So that
this is our glory in afflictions: we
are fashioned by them into the simi-
litude

of the. v. chap. to the Hebrues.

litude of Christ, & we are made lyke
vnto him. So it pleased God, when
he would bzing many childzen into
glozpe, to consecrate the Prince of
their saluation through afflictions,
and to make both him that sanctifi-
eth, and those that are sanctified all
of one, that they shoulde suffer wyth hym,
shoulde also raygne wyth hym, & they
that dye wyth hym, shoulde also lyue
wyth him. So we, whē we feele ma-
ny troubles to rest vpon vs, we may
say now we are lyke vnto Christ: e-
specially whē we feele that greatest
trouble, fullest of bitter sorow, that
is, shoulde be oppzessed, it maketh vs
especiallve lyke vnto hym, that wee
may say wyth Daule: Now we sup-
ply in our flesh the remnant of the
afflictions of Christ.

Let me looke into shoulde be
of my life, and what soeuer please
me best, health, honour, riches, fa-
uour, authorite, frendship, wife, chil-
dren,

An Exposition vpon a part

Then, in all these thynges I cannot yet behold y^e liuely image of Christ. Affliction and trouble, a minde broken with remembraunce of synne, a troubled spirite, these are the beginnings of great reioycinges: wyth the horrours of death, and a conscience burdened wyth the wrath of God. Here light shineth out of darknes, and hope out of dispaire. As I thincke my selfe furthest of from the Lord, so in deede I am nearest vnto him: And when I thincke my selfe fullest of confusion, then the image of Christ is most lyuelye within me. The Lord maye hyde his face for a whyle, for a moment in hys anger, as he dyd from Christ, but he must needes retorne vnto me wyth everlasting mercies, for the image of his sonne is cleare within me. A blessed sorow and woe full of happines, that fashioneth theese daues of my vanitie into the similitude of the age of Christ.

Christ, that wyth hym at the last I
 myght raygne for euer. A precious
 countenance it is in the syght of
 God, that seemeth without beuty in
 the eyes of man: and an vnspeake-
 able treasure of ioy and gladnes en-
 grauen in these vessels that are but
 earth and ashes. When Christ is the
 paterne whose similitude wee doe
 beare, who can be discouraged vn-
 der the crosse? We are afflicted on
 euery syde, but not in such a straye
 that we are shut from hope. We are
 in pouertie, but not overcome of po-
 uertie. We are persecuted, but not
 forsaken. We are cast down, but we
 perishe not. We are troubled in all
 things, fightings without, and ter-
 rors wythin, but God that comfort-
 teth the abiects, he wil comfort vs.
 Vnto thys he hath predestinate vs,
 that we shuld be like vnto his sonne
 in al afflictions, and so bee glorified
 with him in the day of honor. Thus
 farre

farre we haue heard two special causes why wee ought to reioyce in all temptations: the one, that so wee learne true obedience: the other, by the we be made lyke vnto Christ. Adde yet vnto these, one third cause out of the scripture, which when you shal haue learned, be bold dearly beloved in al the fires of the enemies. For behold, in the teach of Jesus I dare be your warrant, the greater are your afflictions, the lyket you are vnto Christ: yea, if it should happen you to fall downe into hel, Christ hath descended also: you shuld then be most like vnto him in his agonies and bloudy sweates.

The third cause at this time which I wil touch, is this. God sendeth by sundry chasticementes, and especially that which is most greuous of al other, the anguish of spirit and affliction of the soule, for this purpose that we should bee warned in tyme
how

howe to turne vnto him, and bee free
 from the plague when it cometh.
 For the iudgementes of God that
 are daylye preached vnto vs, they
 pearce deepe into the hartes of the
 true beleuers, & the word that they
 heare, it worketh mightely in them,
 more sharpe in their eares then a
 two edged sword: it entreteth tho-
 row them, euen to the deuidyng a-
 sunder of the soule and of the spirit,
 and of the ioyntes, & of the marowe,
 and examineth all the thoughtes &
 the ententes of the hart, so that it is
 vnpossible that anye part of them
 should be hyd, but they are all open
 vnto iudgemēt, and heare the voyce
 of the Lord. Then their syn is reui-
 ued in the middest of their bowels,
 their conscience hath no rest, they
 feele death working in their hartes,
 and hel is before them. They see syn
 on their right hand, and Satan on
 their left, haine vnder their feete, &

An Exposition vpon a part

an angrey Iudge aboue them, the
world full of destruction without, &
a worme gnawing the hart within:
the poore sinner knoweth not what
to do. To hide him selfe it is impos-
sible, and to appere it is intolerable.
Then he breaketh out into loud cry-
ings: O wretched man that I am,
who shal deliuer me from the body
of this death? He geueth no rest vn-
to his eyes, nor sleepe vnto hys eye
lids, vntyl he finde hym that is able
to saue him fro this wrath. In his
bed by night he seeketh him whom
his soule loueth: in the streetes and
open places he enquireth after him,
and after manye dayes in which he
can not finde hym, Christ seeketh
him selfe at the last a perpetual deli-
uerer, a victorious Lion of the tribe
of Iuda, in whō he hath strong sal-
uation. When he hath mourned, be-
cause of the plague that was before
him, Christ wyll appoach nere, and
wipe

Wipe away the teares from his eyes.
This the Prophet Abacuck setteth
forth in hys owne person: When I
heard (saith he) the word of God,
my belly trembled, my lyps shooke
at the voyce, rottenness entred into
my bones, and I trembled in my
selfe, that I myght haue rest in the
day of trouble.

Abac.

Even so dearly beloued, it is with
vs all. The plagues of God, because
they are pronounced against iniqui-
tie, it maketh the Childe of God to
feare and tremble, that so foreseeing
the harme, hee myght prepare hym
helpe, and because of the Destroyer,
seeke without wearines vnto the
Saviour. Though he hide him self
at the first, the wounded spirite and
troubled hart must needes find him
out. A great cause of unspeakable
gladnes, though we seeme malou-
ed, bp of pensile sorow. We are full
of grief; but we are chastised of the

An Exposition vpon a part

Lord, because we should not be con-
demned wth the world. We dye
wth Christ, but because we should
liue wth him. We lament & weepe,
but because that Christ might wipe
away al teares from our eyes. We
are deliuered vnto death for Iesus
ake, but because the lyfe of Iesus
shuld be made manifest in our flesh.
We beare about in our bodyes the
mortification of the Lord Iesus,
but because the life of Iesus myght
be manifest also in our bodies. We
haue anguish of spirit and vexation
of mynde, such as hath not bene frō
the beginning, but for this cause, &
when sudaine destruction shal come
vpon the careles world, we myght
lyft vp our heades, and beholde our
redemption at hand. Let vs then be-
holde, and in patience possesse our
soules. For these causes we are now
afflicted, that we might receiue iheri-
tie, & finde grace to helpe in the time
of

of the .v. chap. to the Hebrewes.

of neede: And for this cause we tremble and are afraid, that after many prayers and supplications we might be delivered from the things which we haue feared. It foloweth in the Apostle: And being consecrate, I see was made the Author of saluation to all them that obey him.

In these wordes we are taught what fruit and commodity we haue through these bitter sufferings of our saviour Christ, and also by what meanes we are made partakers of it. The fruit is eternall saluation, the meanes to go vnto it is obedience. In the first we learne, that all promise and hope of lyfe is in Christ alone. He hath alone the wordes of lyfe, he is alone the bread of life, the water of lyfe, the author of lyfe, the word of life, the tree of life, the onely life. He that beleueth in him, he hath everlasting life, and he that dwelleth not in hym, shall see no lyfe, but the wrath

An Exposition ypon a part

Sworath of God abideth on him. Take
hold of Christ, and take hold of lyfe.
Reach forth thine hand to anye o-
ther thyng, and thou reachest unto
vanitie, which cannot helpe. Looke
not for lyfe, but where it dwelleth:
in the flesh of Christ alone there it
resteth. Death hath reigned in al
the world beside, & led euerye crea-
ture into bondage. If thou looke vn-
to the heauens, there is but vexatio
and anguish: If thou looke vnto the
earth, there is but darknes & sorow:
If thou cal vnto Abraham, he know-
eth thee not: If thou cry vpon An-
gels, they canot helpe thee: If thou
looke vnto thy workes, they are all
uncleane: If thou trust in thy pray-
ers, & Lord hath no pleasure in the.
Cal for the help of al creatures, they
are subiect to vanitie, ther is no life
but in Christ alone. The Elders, the
Angels, the Beastes, & al creatures,
they geue this honour vnto Christ
Salua

Saluation is of him that sitteth vpon
 on the thzone, and of the Lambe, &
 altogether they cry, Amen. And if al
 the creatures, which yet are excell
 lent good, are not of power to geue
 any peece of this life: the what shal
 we thincke of those people, enemies
 to God & murderers of his Saints,
 which so long haue made vs beleue
 that they haue lyfe in them selues:
 that they can forgeue vs our synnes
 for peaces, euen as they wyll, many
 or fewe: that they can make sacrific
 es propitiatorie for vs: that they
 can purge vs by Purgatorie fiers:
 that their Pilgrimages, their Wat
 Dons, their Vowes, their holye or
 ders, and such other spirituall vron
 kennes of their lycke braynes, that
 these be auailable to purchase lyfe.
 If they wyl not be reclaymed, let vs
 rest in the counsels of our God, & say
 with John: He that hurteth, let him
 hurt still, & he that is filthy, let him
 be

be filthy still. It is inough for vs & Christ is our life, that our lyfe is hid with Christ in God: when Christ which is our life shal appeare, then shall wee also appeare wpyth him in glory.

Now while wee are in the dayes of our pilgrimage, the way that we must walke vnto this life in Christ, is to be obediēt vnto his wyl. What soeuer be the way that he wil shew vs, and byd vs walke in it, let vs netther decline to the ryght hand, nor to the leaft, but go forwarde in the same. We are not to looke into the world howe our fathers before vs haue walked. Our iniquities & the iniquities of our fathers shall bee bound together, if we be partakers of their euyl doings. If we go after Baalims, which our fathers haue taught vs, we shall be fed with the moorme wood whych our fathers haue eaten. The gouernēt of the Church

Church is vppon the shoulders of Christ. He geueth vs the lawes by which we lyue, he ruleth alone in y^e house of Jacob, his voyce must bee followed. We may not now euerpe one say we haue a vision, we haue a dreame: God hath spoken by hys sonne, and charged all to heare him. We may not boast our selues of saint or Angel to harkē to new Doctrines which we haue not learned, for God hath not put in subiection vnto Angels theese dayes of the Gospell in which we are, but vnto Christ who is made the head of his people, & all thinges are in subiection vnder his feete. So that this is the way wee haue to walke: Christ is our Lord, let vs receiue hys lawes: he is our Maister, let vs folow his rules: he is our Apostle, let vs heare his Gospell: Let vs obey in all thinges, and we shall be established.

This is the glory that God hath

An Exposition vpon a part

geuen vnto his sone : he is our labour
gener, we haue no other. If we wyl
leau the stubbornnes of our owne
hartes and obey hym, as lyfe is in
him, so we shall surely lyue. For the
Lord hath not as great pleasure in
burnt offerings and sacrifices, as
when the voice of the Lord is obey-
ed. It is an everlasting truth, that
to obey is better then sacrifice, and
to harken is better then the fatte of
Rams. For to disobey is the syn of
witchcraft, and to chaunge the law
that is set before vs, this is wicked-
nes & idolatrie. Let vs not be wyle
in our own conceites, to frame God
a religion, such as we wyl. Thys is
to draw iniquity with cordes of va-
nity, and to pul syn after vs as with
cartropes : A iust recompence of such
weery labours, when God shall say
vnto vs : Who hath required theese
things at your hands : Let vs then
folow so as we be called, and bring
into

of the .v. chap. to the Hebrues.

into captiuitie euery thought of man,
to the obedience of Christ. And the
Lord our God for his Christes sake
geue vnto vs harts fll of humilitie,
that we may thinke him wisest, and
rest in hys decrees: that wee be ne-
uer spoiled through vaine Philoso-
phy, and the traditions of men, but
harken vnto him who is onely wise,
that at y last we may liue with him,
who hath alone immortality, & shal
fyll vs with his glozy for evermore.
Which tymes the Lord God byng
speedely vpon vs, & finish the daies
of syn for his mercies sake, that we
may enter into the heauens, whether
Christ is gone befoze vs, and raigne
with him for ever, who is our onely
sauiour. To whom with the father
and the holye Ghost, three per-
sons and one God be all ho-
nor and glozy, world
wythout ende.

AMEN.